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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

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Contents

I) 1. Musings of the Editor — Dr. Madhumati Kulkarni 4-6
2. Message from Secretary's Desk .... — Adv. Maruti B. Zirali.....7-8

Articles

II) 1) Examples of Vyajokti and Nigarana of Alankara — Compiled by Dr. K.B.Dabade 9-15
2) Physico-Ethico-Spiritual Concept of Introspection — Dr. Shankarlal Sutar 16-19
3) Sharakka's Reminiscences — Surekha Kadapa Bose.....20-24
4) Religious Beliefs and Philosophical Analysis — Dr. I.S. Kumbar 25-32
5) Life after Corona- The Bharatiya way — Dr. Sushant. Joshi, Dr.Sandeep Nair 33-35

Philosophy for Younger Generation

III) 1) Philosophy for Younger Generation Corporate Life and Philosophy — Dixit.....36-39

Regular Features

IV) 1) Reprint : Pathway to God 1966 Issue 40-42
2) Reprint : Mysticism in Maharastra : (Message eternal of Kannada Saints) 43-44
3) Activities of ACPR 45-48

Book Review

V) 1) Mysticism in Contemporary Philosophy: Dr. Madhumati Kulkarni 49-50

Musings of the Editor...

Esteemed Spiritual Aspirants,

We are back here to offer you April-June 2020 issue of your favourite spiritual journal to make your lives livable amid this stress-bound world of turmoil, crisis, pandemic and challenges.

... The whole world today is shaken in the wake of the outbreak of Novel Coronavirus/Covid-19 in Wuhan, China whose arms have seized the entire globe. The consequences have been appalling, fatal, awful and shuddering- no epithet can suffice to express the situation prevailing everywhere. Besides taking the global toll to over three lakh deaths, millions and millions of people are infected with the disease. Consequently, almost every industry: stock Markets crashed, Economy hit hard, Tourism industry thinned down, film industries postponed their releases and shootings, transportation, festivals, social activities, gatherings, conferences cancelled or postponed- came to a standstill - warnings, precautionary measures, declaration of national emergency have wrapped up the mankind in an inexpressible fear. The only panacea is self-quarantine, but is it practicable? Nonetheless, people at the helm of affairs all over the world are moving heaven and earth to battle against this fast-spreading virus. The world is yet to recover from the havoc being played by it.

...It makes us ponder over : more than the disease or succumbing to it, it's the fear of the disease, that is killing. By being panic-stricken we invite more panic than remedy.

It's also a clarion call that too much is too bad. As a Sanskrit Subhashit proclaims:

अति दानाद्धतः कर्णस्त्वति लोभात् सुयोधनः ।
अति कामाद्दशग्रीवः तु अति सर्वत्र वर्जयेत् ।।

Excessive charity of Karna destroyed him, excessive greed of Duryodhana destroyed him, excessive passion of Ravan killed him, hence shun to be excessive everywhere.

What was in excess which has brought about this state? Human greed? Lust for Power? Desire to conquer Nature or Science Vs Nature?

Further, the seed of fear is first sown in the mind; later it manifests into reality. Hence we need to be ever positive and confident. In other words, we MUST practise managing our own minds, mending minds' wrong ways of reactions to face the challenges courageously in this challenging world.

Let's all arm ourselves with our own built-in weapons of dauntlessness, tolerance, co-operation, self-discipline and positive attitude in every negative situation. Our positive and collective prayers and meditation enable us to be calm and balanced by turning any trying and volatile situation into its positive side.

Let's all pray ardently with powerful vibrations of single mindedness of purpose to ease the situation and combat against the calamity.

***

Dear readers, you might have observed certain new features are introduced in the journal, first one being 'From the Secretary's Desk' from the last issue. Next, a pioneering project, will be enlisting the great visionaries and philosophers of the world and we wish to introduce you to one visionary/philosopher in every issue. You will also find in the present number a glossary of terms used by Gurudev Ranade besides our regular features.

We remain ever grateful to all our contributors for enriching our journal by their thought-provoking articles.

Our thanks are due to the Chairman, Vice-Chairman, Secretary and all the Members of the Board of Trustees for their guidance and appreciation which boost up our morale to emulate ourselves issue after issue. We congratulate Mr. Subramanya Bhat, Vice-Chairman, ACPR for being Associate Editor of Pathway to God.

We are beholden to the entire team of the Impressions for the elegant work done so neatly and punctually.

Wish you all an insightful journey along the Pathway to God.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from Secretary's Desk ...

Eventualities in life give a clear and loud message. This is true in our individual as well as national life, which many a time occur in the life of the mankind as a whole. Unfortunately, we, the human beings close our eyes and ears to these happenings. This is due to the lack of training to our mind, body and soul. A philosophical angle to the life which was nurtured by our forefathers as a 'system of living' which emphasises harmony with nature, has disappeared today. The time-tested cardinal principles of a 'moral life' have become redundant. This is due to all-encompassing materialistic way of life. Advancement of science and technologies are being used more in exploiting Mother Nature than protecting it. Today in our life "do s' and 'don'ts" have lost their face in front of the race for supremacy and lust for money. We, the human beings have lost the sensitivity of understanding and sharpness in analysing signals given by nature. As a result, today we are facing holocaust all over the world in different forms, may it be the threat of atomic war, natural calamities or pandemic like covid -19.

The visionaries and saints have cautioned us in this regard. Now it's the time to re-dedicate ourselves to the teachings of such saints. We have no other option except going back to the basics of these propagations. The ultimate reality of life, the real source of contentment in life, preached and practised by them is the only solace to our present day turbulent life. The

global scenario today is, the scattered and shattered life of human beings all over the world is craving for serene and contented life.

Gurudev Dr R D Ranade proclaimed a spiritual message to the world at large, at the time of founding ACPR in the year 1924. **One God, One World and One Humanity,** would be the Holistic spiritual Mantra for the peaceful co -existence of the world at large. Now the entire world community is becrying over Covid-19 Pandemic and forgetting its identity as a Nation, Race and Religion, is praying for Ultimate Reality to save the human race... By Compulsion the entire human race is accepting one spiritual value, that **One World One God and One Humanity.**

The Humanity is the new Religion of the world and Mysticism is the new Secular language of the world order hereafter.

The responsibility of the ACPR is more hereafter. One of our primary duties is to see that the truth propagated by Shri Gurudev is aptly presented before the world so that the new way of life paves way for the new order of rational mysticism spiritually elevated life style and harmonious co-existence. Then only the vision **'Humanity as the new religion of the world is possible'.**

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

The Examples of 'Vyajokti' and Nigarana Alankara

CONTRADICTIONS OF DESERT AND FRUIT

ऊधो धनि तुम्हरो बेवहार ।।टे।।
धनि वै ठाकुर धनि वै सेवक,
धनि तुम बर्तन-हार ।।१।।
आम कटावत बबुर लगावत,
चन्दन झोंकत भार ।।२।।
चोर बसावत साह भगावत,
चुगलनि कौं एतबार ।।३।।
समुझि न परति तिहारी ऊधो,
हम ब्रजनारि गँवार ।।४।।
सूरदास धनि तुम्हरि कचेरी,
अंधाधुंद दरबार ।।५।।

Courtesy : **Ranade R. D. (1997-62)**
'RS', SGRST Nimbal R-8.

Exposition :

Let us now proceed to consider a song from Surdas which gives us the ethical approach to the spiritual life : ऊधो धनि तुम्हरो बेवहार. The Gopis here are addressing Uddhava or Krishna, they do not know whom. Literally, the song seems to be addressed to Uddhava; really, it is addressed to Krishna. In fact, their minds were so confounded by the devotion they bore to Krishna that they could not distinguish between Uddhava and his Master; and they wanted to accuse Krishna of certain things which imply an incentive to spiritual life which we shall explain just now. "In the first place," the Gopis say, "O Uddhava, you are cutting down mango trees and planting prickly thorns. Wherever there is sandal-wood to be found, you are consigning it to flames. Good things you despise, and bad things you encourage. You are rehabilitating the thieves, and making the good people

run away and you place reliance on those who bear tales to you: चोर बसावत साह भगावत, चुगलनि कौं एतबार. We cannot understand your threefold manner, O Uddhava, namely, कथनी करनी and रहनी." None of these can we understand in your case." So, we have to come to the conclusion, say the Gopis, thy Court, thy Assembly Hall, is merely chaotic: अंधाधुंद दरबार. "The good people are punished and the bad people prosper"-that is what in a sense the Gopis have said to Uddhava or Krishna. In Maharashtra, there was another poet, named Tatyaji, who has said the same thing. One does not know whether he knew the song of the Gopis. He is in a sense, re-echoing the very words of the Gopis:

दाताओं को बंधन पड़े । भिखारियों को दौलत चढ़े ।।
चोरों को इमारत बढ़े । दुश्मन को मुक्ति सिद्धि ।।
सेवक को चिथडी । पतिव्रता की बिपत पडी ।।
छिनाल जा वैकुंठ चढ़ी । तात्याजी की ऐसी बानी है ।।
अंधाधुंद सरकार है ।

"Liberal donors are put into prison and beggars are placed on the throne. Chaste women fall into adversity and courtesans ascend to the heaven." Tatyaji says, "Verify, thy world-court is only full of anarchy." What is the philosophic consequence of this?- that perturbed the intellect of such a great German philosopher like Kant? Kant, who in his first Critique, the Critique of Pure Reason, could not by any intellectual arguments prove the existence of God, has discovered a very suitable argument in the second Critique, the Critique of Practical Reason, where he founds his proof of God upon this disparity between desert and fruit. Good people suffer in the world and bad people prosper. How is an adjustment to be made between desert and fruit, asks Kant? He gives two answers. In the first place, he says, we have to posit an immortal life - a long life - through the course of which, the good people, who have suffered in this life, might be rewarded in a later: and the bad, who have been prosperous in this life, might receive due punishment. So this mal-adjustment in the world implies, says Kant, the proof of immortal life. Second, it requires a Judge who is to adjust the desert to fruit. That great Judge is God. It is only God who can adjust works to fruits. So, this proof of God, which is known as the moral proof, is very famous in the History of Philosophy. In the last Critique, namely, the Critique of Judgement, Kant

comes to the teleological proof, which is next to this moral proof, but this moral proof stands highest in the case of Kant. According to Kant, this discrepancy between desert and fruit leads, on the one hand, to the proof of an immortal life and on the other, to the proof of God; but in our case, who are discussing the nature of spiritual life, how does it affect us? Is it not our concern, as members of the spiritual world, so to feel and pray within ourselves that Providence may bring about an adjustment between merit and reward? If these are not righted, as we may see in the world, will it not be our spiritual endeavour so to will, that they are righted here and now? At least, the endeavour will inspire us with a strong spiritual impulse for bringing about this very necessary desired adjustment.

3. **Consciousness of Sin** :- Let us now pass on to the next incentive to spiritual life. namely that drawn from a consciousness of sin. In the case of sin, there seem to be three typical attitudes, namely those, for example of Surdas. Duryodhan and Indra. The first attitude is the recognition of the responsibility of the self, the second is that of vicarious responsibility on nature, society or God, and the third, the attitude to sin as a propaedeutic to spiritual life.

1) The first attitude is exhibited by Surdas and Virgil. Surdas says in a pitiful mood: कीजै प्रभु अपने बिरद की लाज (S.B.64). "I have seen, I have heard, I have known, and yet I have not been able to extricate myself from evil": देखत सुनत सबै जानत हौं तऊ न आयौं बाज. Ranade R.D.(1997:49-52) PGHL SGRST, Nimbal RS.The noteworthy feature about this attitude is that Surdas does not shake off his responsibility. Similar is the case with Virgil. He says, " I see the better but follow the worse": "Video meliors proboque, deteriora sequor." It is really a great attitude. A question, which incidentally arises in this connection, is the relation of self-effort to the Grace of God. Surdas knows that he is lacking in sufficient power of effort: दइ न जात केवट-उतराई; चाहत चढ़यौ जहाज, and therefore he asks for the grace of God which alone can fill the deficiencies of self-effort.

2) The second attitude to sin is that of vicarious responsibility exhibited by Duryodhan and Richard III. Duryodhan throws the responsibility of his bad actions on God. Take the following verse from the Pandava Gita:

जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्तिः।
केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि।।

This is as much as to say that a man may commit sins, and throw the responsibility on God who is the maker of all things. Such an attitude to sin is absolutely irresponsible. It is only a facile way of escaping from one's own sins. This vicarious doctrine may take the shape of throwing the responsibility either on nature, or on society or on God. It is nature which compels me to do bad actions, says Richard III. It is on account of the horse and the horseman; also, body and mind are to him in the same relationship. The Bhagavadgita has also compared mind to wind in the famous verse:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ।।

Kabir likewise points out that an uncontrolled mind riding an unruly body might cause a dangerous fall at any moment. A second characteristic, which is required for the search of the Real according to Kabir, is the virtue of absolute self-abnegation. Naked we come into this world, he says, and naked we pass away: जाय लङ्गोटी झारिके बन्दा. The loin-cloth is merely a temporary vesture. It is only he, who can rid his mind of all sense of possession, that can rise to the sense of the Real. The third characteristic is the transcendence of intellect. Howsoever powerful the lamp a blind man may carry in his hand, he will never be able to search out what he desires. A greater instrument than that of intellect is required to search out a higher faculty which might give us the vision of the Real. Fourthly, says Kabir, like Jnaneshwar also, (Vide the last paragraph of this chapter) "in this miserable world, which may well be compared to a forest in conflagration, the fool rushes hither and thither without finding a clue to get out of it." What is this clue?

That is the secret of the spiritual life. Unless one possesses the clue, one might not know what the way out might be. Finally, howsoever powerful the effort a man might make, if nature and destiny conspire against him, he will find himself helpless before them, and nothing can rescue him except the grace of God. An oarsman, plying his boat in a torrential midstream, will be in a dangerous predicament, from which nothing can rescue him except the grace and power of God. Many times during the life of a man he finds all his efforts of no avail. It is in such a plight that he must call upon God to rescue him from the dangerous situation in which he might be place. In this way alone could he escape from his blindness into the light of real life.

Courtesy : **Ranade R. D. (1997: 49-52),**
Shri Gurudev Ranade Samadhi Trust, Nimbal R. S.

THE TABLE: THE NEW WORDS COINED BY PROF. R.D.RANADE

	THE NEW WORDS COINED (INDIAN TERMINOLOGY)	ETYMOLOGY	MEANING	OCCASION	WORK:FIRST APPEARANCE
1	*Spiritual Agniology (अविद्याशास्त्र)*	The term *Agniology* is made up of two Greek words: *Agnostos* , *Log* . *Agnostos* means unknown. (Agnostic is a person who is uncertain whether God exists or doubts whether we can know Him one way or the other). The root *log* means word and its variant suffix - *logy* means 'study of'.	A science of agnosticism.	Lectures delivered at Bengaluru etc; 1915 onwards on the Upanishads.	*A Constructive survey of Upanishadic Philosophy'* (1926), Oriental Book Agency, Poona.
2	*Theonomy (ईश्वरानुवर्तन)*	The term *Theonomy* is made up of two Greek words: *Theo(s)* -God, *Nomos* - Law.	God is taken as a moral standard	"	"
3	*Beatific Calculus (आनंद कलनशास्त्र)*	The term *Beatific* is derived from French *Beatifique* (sanctifiant, beatified, blissful), or directly from late Latin *Beatificus* or from Latin *Beatus* (blessed, happy). The Latin term *Calculus* literally stands for 'small pebble' (as used on an abacus). However, it is an area of Mathematics in which continuously changing values are studied.	Hierarchy of blisses	"	"
4	*Theopolis (देवपुर)*	Two Greek words: *Theo(s)* - God, *Polis* - City make the term *Theopolis.*	City of God.	Lectures at Pune, Ahmedabad etc; 1947 onwards.	*Pathway to God in Hindi Literature'* (1954), Adhyatm Vidya Mandir, Sangli.
5	*Sphotism/Sonnanism (स्फुटवाद, स्फोटवाद /शब्दप्रकाश, नामप्रकाश)*	The term *Sphotism* is derived from the Sanskrit term *Sphota* . The root of *Sphota* is *Sphuta* (to burst). The term *Sonnanism* is derived from Latin *Sonaturus* (sound).	Name having the power of producing illumination. It may even in modern scientific terminology be called, 'Luminous sound'.	"	"

6	*Spiritoid/Spiriton (आत्मरुप/बिंदू, बिंदुले, पराबिन्दु)*	The term *Spiritoid* is derived from *Psychoid*. *Psychoid* is made up of two Greek words: *Psyche* (spirit/soul) and suffix - *oeide* which is related to *eidos* : meaning "shape" or "form" or "what is seen." *Oid* In Zoology denotes an animal belonging to a higher taxon with a name ending in - *oidea*.	Spiritoid: Form of spirit or atomic or monadic form of God.Spiriton is the smallest manifestation of God.	A Presidential address on 'A Philosophy of Spirit' delivered at the 13th session of Philosophical Congress held at Nagpur in December 1937. (A substance of this address prepared by Dr. C.D.Deshmukh of Morris College , Nagpur, was later published in the "Review of Philosophy and Religion" - Vol.VII. No.2, December 1938).	*Philosophical and other Essays, Part-I'* (1956), Shri Gurudev Ranade Satkar Samiti, Jamkhandi.
7	*Argumentum ad Theonem (ईशव्याक्योक्ति)*	The term *Argumentum* ad *Theonem* is made up of three words: (i) *Argumentum* (Latin) - argument (ii) *ad* (Latin) - to or at (iii) *Theonem* (Greek) - *Theone* is a feminine Greek name meaning God's Gift or God's Word.	An appeal to the power and actions of God Himself.	Delivered Rao Bahadur Kinkhede Lectures under the auspices of Nagpur University 1928 onwards.	*The Bhagavadgita as a Philosophy of God Realisation'* (1959), Nagpur University, Nagpur.
8	*Beatificism (आत्मानंदवाद)*	*vide* No.3. Etymology	Beatific theory.	"	"
9	*Argumentum ad Baculum Mortuum (मृत्युपरय हठन्यायोक्ती)*	The term *Argumentum ad Baculum Mortuum* is made up of four Latin words: (i) *Argumentum* (ii) *ad* (*vide* for (i & ii) no. 7 etymology) (iii) *Baculum* - stick (iv) *Mortuum* - death (It implies beat unto death).	An appeal to brute force as the adversary is silenced by inflicting death on him.	Delivered Basu Mallik lectures under the auspices of Calcutta University 1928 onwards.	*Vedanta the Culmination of Indian Thought.'* (1970), Bharatiya Vidya Bhavan, Bombay.
10	*Beatific Theoria (चिदानंद)*	The term *Beatific Theoria* is made up of two words: (i) *Beatific* (*vide* no.3, Etymology) (ii) *Theoria* is a Greek word for contemplation.	Intellective Beatificism	"	"
11	*Theotropism (ईशाकर्षण)*	(i) *Theo* (*vide* no. 4 Etymology) (ii) *Tropo* (Greek) - to turn.	Turning our senses Godward.	Dawned upon at the time of meditation.	-

12	*Spiritometer (अध्यात्ममापक)*	–	An instrument for measuring and indicating spiritual level of society.	The term was coined when the discussion was held on usefulness of saints to society with Patawardhan brothers (Shri. Raosaheb and Shri. Achyutrao) at Pune in May 1951. *vide* Tulpule S.G.(1958 1st edition & 1965 2nd edition), 'Gurudev R. D. Ranade Charitra aani Tattvajnana'(Marathi), Venus Prakashan, Pune.	–

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Psycho-Ethico-Spiritual Concept of Introspection

Introspection means, "To look inside," and describes the act of thinking about our own actions or inner thoughts. When we examine what we do, say, think or feel and how it affects our life and the lives of others that is introspection. It is easy to piece together the meaning of the noun introspection. Consider that 'intro' means "within," while 'spec' is from the Latin for "look." Therefore, we can say that the word means the act of "looking within." Introspection isn't "thinking about oneself" in the sense of calculating our own interest; it's more like searching inside in order to understand oneself-what some people mock as "navel gazing." Nineteenth-century philosopher William Godwin once said, "The philosophy of the wisest man that ever existed is mainly derived from the act of introspection."

Prof. Ranade has written in his book that introspection holds an important parameter as it is the start of the philosophical process, "For Descartes, the Self is the primary reality, self-consciousness the primary fact of existence, and introspection the start of the real philosophical process."[1]

Further, while illustrating the epistemological meaning of self-consiousness, Prof. Ranade added, "Yajnavalkya regards both introspection and self-consiousness as the verities of experience."[2]

According to him, "Introspection is a psychological process corresponding to Self-consciousness as a metaphysical reality. Self-consciousness is possible only through the process of introspection."[3]

Happiness is not external; it is to be found internally. Prof. R.D.Ranade used to say that Brahma Rasa is inner only, it is the body itself. He once wrote a letter to his Spiritual Teacher - Saint Bhausaheb Maharaj, that he was tormented by the three-fold afflictions, his mind was not getting stability and was unable to go towards his ideal. He continued that even if the Spiritual teacher was there, the afflictions were not getting away of their own. Without introspection, the presence of three-fold afflictions would not even be recognized. It depends on the continuous cycle of the Karma or actions done by a man.

Prof. R.D. Ranade has pointed out that there is a necessity of infinite support of spiritual teacher. Prof. R.D. Ranade's first spiritual book was "Bodha-Sudha". The book is like an atom of truth in Mysticism. Its content is of great value in the spiritual life. The book contains preaching of moral and mystical discourses of Saint Nimbargi Maharaj. In the first part, there are fundamental principles of conduct, among which introspection is an important principle as :

1. Blessed human life,
2. The four stages and states of life,
3. Strength of conduct is strength Divine,
4. Like seed, like crop,
5. As the sound, so the echo,
6. Let there be introspection at every step,
7. Act upon your word,
8. You yourself are God.

According to Prof. R.D. Ranade, Introspection also acts as a spiritual discipline in Internal Meditation. Internal Meditation means to meditate entirely within oneself. According to Saint Kabir, to meditate by the help of the breath is the characteristic feature of the Internal Meditation, by not moving the lips, not moving the tongue through his poem, *"bin hi mukh ke jap karo, nahi jibh dulavo"*[4]

The spiritual discipline meaning "to utter in a low voice, repeat internally, mutter" involving the meditative repetition of a name of a divine power. The mantra or name may be spoken softly, enough for the practitioner to hear it or it may be spoken purely within the reciter's mind, either under their breath or in mental introspection, at any given time of the day. Thus, introspection is very important in every stage of meditation.

Likewise, Prof. R.D. Ranade interpreted his own views in the saying of Tulsidas - "How can you perceive the unperceivable? Meditate on the name of God, O fool!"

hum lakhi lakhihi humaar, lakhi hum humaar ke beech.

Tulsi alakhai kaa lakhai, Raam naam japu neech.

Which means - "Look at the Atman, look at the Drushya and look at whatever is between the Atman and Drushya. Tulsidas says that O fool! How can you perceive the unperceivable? Meditate on the name of God.[5]

Prof.R.D.Ranade explains this quote of Tulsidas beatifully, "In the first place, he says, we might begin by saying that we see our own selves; then, we proceed to see the world which is the object of our experience and then we see God or subject-object relation which is intermediate and, therefore, the connecting link between the self and the world. This might well be regarded as a philosophy of Introspectionism. Secondly, after having seen the objective world, we come back to see God as between the internal world and the external world. This might be called the philosophy of Intervertism in its literal sense."[6]

According to him, there are two wheels of Vivek or Conscience -

Antar nirikhshana or Introspection

Antar parikshan or Self-evaluation

This means that until we do not recognize our mistake then we would not be able to rectify them, so *'Vairagya* or *Quietude'* should be *Vivek-Yukt* or intellect driven.

Once an eminent aspirant asked Prof. R.D.Ranade how to do *Namasmarana* or Meditation. Prof. Ranade replied giving reference of his spiritual brother Great Saint Amburao Maharaj has said that, *"Andar dekhte huye, naamsmaran karna chahiye"* one has to understand his inner mind by introspection. It needs time and grace of the Spiritual Teacher. One's life itself is realization.

Dr. Radhakrisbnan once said about Prof. R.D.Ranade, "With Ranade not a mere intellectual but a dedicated way of life." Meditation is not a means of intellectual quality, it needs surrender of life. The saying, *"Tatvam Asi"* shows the feature of 'your Atman'. It is:

- To see God face to face
- Is last truth of Spiritual teacher's life.
- Is not for just oneself but for the whole world.

According to Prof. V.H. Date, "The description of God and His qualities which have been matters of first-hand, direct experience, differs

from the description of God based on imagination, to the extent to which introspection or retrospection differs from prospective or speculative guesswork."7

1 Ranade R.D. *A Constructive Survey of Upanishadic Philosophy,* pg. no. 242

2 Ibid, pg. no. 273

3 Ibid, pg. no. 274

4 Ranade, R.D. - *Pathway to Godjnj-lindi Literature*, pg. no.191

5 Ranade,R.D. - *Parmaarth sopaan,* p.300

6 Ranade, R.D. - *Pathway to God in Hindi Literature,* pg. no. 381

7 Date V.H. *The Yoga of the saints,* pg. no. 41

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Param Poojya Matoshree Sharakka's Reminiscences

In the galaxy of mystics in our Sadhak Parampara, Param Poojya Matoshree Sharakka (1905 Dharwad -1986 Dharwad) - a devoted disciple of Param Poojya Sri Amburao Maharaj (1856 -1933) occupies a unique place according to those who have come in contact with her. It is my great fortune that I grew up in her care since my childhood. She is my Guru (spiritual teacher) and Ajji (grandmother. She is Attya of my mother Smt Sunanda Kadapa) too. (I have taken the liberty of addressing Param Poojya Matoshree Sharakka as 'Ajji'. Actually I don't know if I should take permission before I write about her). It took a long time for me to realize her greatness. But in retrospect, I think I got many indications which didn't register then. There are many incidents but I just thought I will note down only three of them since my childhood.

My father, Dr S.N.Kadapa, an agricultural scientist, was always posted on farms in remote villages in Karnataka. There were no schools and good health care, so my mother left me in Ajji's care in Dharwad. So from the age of two--10, I was staying with her. Later I joined my parents who by then had moved to cities. Ajji then lived with her elder brother (my maternal grandfather Gururao Deshpande) in his home in *Ghali Oni* in Dharwad. All my childhood memories are with her. She taught me basic maths, tables till 30 and English alphabets.

In Ghali Oni every house had *kattas* (stone platforms) jutting out of both the sides of the front door. Even our house had two, a broader one to the left of the door and a narrow one on the right side. And there was a street lamp at the end, in front of the right *katta*. Every night after dinner, Ajji would sit on the broader katta, making me sleep in her lap and sing the ratri bhajans. (I learnt my Baara abhang from her singing, which then sounded

like lullabies). She would cover me with her red sari pallu and make me sleep. Ajji used to drape red mulmul nine-yard saris then.

Listening to her singing playfully I would peep up through her red sari *pallu* at the night lamp and see myriad brilliant coloured stars. I enjoyed looking at so many of them at one place and never knew when the sleep used to overtake me. This continued for some time.

A child's curiosity has no boundaries. I must have been 5-6 years old. One day as Ajji was a couple of minutes late to finish post-dinner work, I went to the *katta*, lifted my cotton mulmul petticoat to peep at the lamp's light. All I could see was plain pale yellow bulb light. Not to be defeated, I climbed on the *katta*, slept in nearly the same position as I would while on her lap, tried to see the light. Still, I saw the plain yellow bulb.

Ajji came out and saw my antics. Laughingly asked me what was I trying to do! The innocent young me angrily asked her why do I see the beautiful stars only through her sari *pallu* and not through my petticoat? *"Nee yen jaadu madati yen?"* ("Do you do some magic?"), I asked her.

Laughing loudly she picked me up, put me on her lap and without any explanation started singing the *bhajans*. She only said, *"Nanag tada aat. Nee mallako"* (I am late. You sleep). Initially, I closed my eyes tight and refused to open my eyes to look at the lamp from inside her sari *pallu*. But then the curiosity overtook and I opened my eyes. And once again I was aghast looking at the sight of those brilliant stars.

I wanted to ask her the reason but she was completely immersed in her *bhajans* and I didn't have the courage to disturb her. Next day morning before I could ask her, she told me,*"Nee innu sannaki iddi. Ninag nilyudilla. Summon nodukot eeru"* (You are still very young. You won't understand. Quietly see and enjoy).

I really wish I had never grown up and could continue to sleep on her lap and look at the hundreds of brilliant stars! No telescope can show you the brilliance of those stars and that too hundreds of them at one time.

*****

I will narrate another incident of how she taught me to meditate.

In our old Saptapur house in Dharwad (the older generation of sadhakas might remember it), there was a *Parijaat* tree. Every morning the

ground below that tree would be full of its flowers. The white petals with orange stems made the red soil look enticingly beautiful.

The incident I am narrating took place when I was about 16-17-year-old. One morning just as I was admiring those flowers, Ajji asked me to pick up those flowers every morning, make a garland and put it on Gurudev's (Gurudev R. D. Ranade's) photograph, before I started my day's programme. I was very happy as I loved those flowers and their mild fragrance. So the next day, with a large bowl in hand I picked up the flowers, made a long garland, happily humming all possible songs from Hindi films! With a pride showed her the beautiful looking garland.

She looked up with disapproval and said, 'Ummm'. (I still remember that look and that grunt). At my perplexed look, she made me sit next to her on the cot and asked me, "Remember you were picking and making a garland for 'Gurudev'. So why were you humming film songs?". I said that's because I didn't know any *bhajans*. Smiling gently she told me, " You have **Guru's Naam**, which I have given you. What more do you need? Just take the *naam* with every flower you pick up. Hold your breath with the *naam* till you put that flower in the bowl. Take another *naam* with the next breath and pick the next flowed.

So next day armed with a bowl I started my routine. After I completed the garland she looked at me questioningly. Sheepishly I said, " I did start taking the *naam* but after a couple of times, I started thinking of something else".

Smilingly she said, " Doesn't matter. Today you focused on three *naam*, tomorrow you will take four and then five. This will Increase. And remember every *naam* you take will be added to your account of meditation. So don't worry and practise."

After a week or two of this, one day as I turned from picking flowers, I saw her sitting on the outside *katta* near the tree. Smiling at her I continued picking up the remaining flowers. After garlanding Gurudev's photograph, she asked me, "So, did you take *naam* for a longer time today?"

Petulantly I said, "Yes, that's because you were there in front of me!"

"I will always be there in front of you. Don't forget your *naam*", were Ajji's words.

Till today I remember that scene as though it were happening just now.

The following incident I am narrating might help the youngsters.

In 1975 I was studying in final year B.Sc. in Karnataka Science College, Dharwad and we stayed in Saptapur at that time. Then I must have been 19-20-year old. I had fixed time of return from college and Ajji would always wait for my return sitting on the small *katta* infront of the front door. It was a routine for me to sit on the opposite *katta* and narrate everything that had happened throughout the day to her and then go inside. She would listen, smile and correct me if she didn't like something I had done on the day. But she liked listening to my routine.

Then there was the exam time. After completing one of the papers, which I had done extremely well, I returned home feeling very happy. She asked me how was my exam. Usually we students have this habit of not admitting to our friends the truth about doing the paper well. At least I didn't. I don't know about the others. There was always fear what if the results were not as expected.

So when Ajji asked me the question, my reply was the same. And that was the first time I saw an angry Ajji. *"Sullu yendoo hel beda. Devaru nintaar nin mund. Tathastu antaar!* ("Never tell a lie. God is standing before you. He will say *'Tathastu'* ('so be it') to whatever you utter"), she thundered.

Muttering a hasty apology, I went inside with doubts of God being there in front of me. I was naïve and a fool. Though by then I had started realizing her greatness as many sadhaks from Pune, Sholapur, Mumbai, Jamkhandi, Vijapur and other places used to come to meet her, but that incident and her statement after that nailed the truth.

So, that night after she completed her *Raatri bhajan*, I quietly and humbly went to her and asked, *"Ajji, nee andi, Devaru nintaar mund ant. Nanag yen kanasudilla. Ninag yell kanastar?"* ("Ajji you said, God, is standing before me. I couldn't see. Where do you see Him?").

Still angry but slightly less she said, *" Yella kade. Hind, mund, myale, talag, manninag, huvinaag, ninnolga, yellakade. Nem maad, prashni kel byada."* ("Everywhere. At the back, in front, on top, at the bottom, in the

soil, in the flowers, in you, everywhere. Just take *naam*, don't ask questions").

That was the last time I asked her any questions and was completely in reverence there after. Just couldn't believe my good fortune that I was so

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Religious Beliefs and Philosophical Analysis

Terrorism, inhuman acts and other atrocities are attributed to religion these days. These problems can be solved if we understand the main thrust of religion and the task of a philosopher.

"Religion is a tradition involving institution of organization, rituals, types of experiences, doctrinal beliefs, mythical beliefs, and an ethical dimension, all inter-connected into an organic whole". (Smart: 1973 : 42f)

The founder of any religion has a set of spiritual experiences and he wants others to have the same experiences. For, the spiritual experiences enrich our life and develop a sense of completeness or satisfaction in life.

All other aspects of religion such as rituals, mythic beliefs and ethical principles are supportive to these spiritual experiences. But some saints like Sufis have an art of having spiritual experiences without the help of rituals.

So the main thrust of religious leaders is to have the spiritual experiences by which love, affection, kindness, bliss are expressed.

If the followers of any religion do not understand the main thrust of religion then they are unable to experience or express love, affection, bliss, kindness hence involved in more violence, inhuman acts, terrorism, corruption political/ castes/ linguistic/ regional/ gender groups in the society.

As such, to come out of these unwanted consequences one has to develop the capacity to understand the main thrust of religion so that there would be harmonious and vibrant life on earth. Religion provides an environment to the individuals to develop this capacity.

There is a story: a disciple asked the teacher to show the moon. The teacher pointed his finger towards moon and said this is the moon. The disciple looked into his finger and misunderstood that the finger is the moon!

Thus, it is possible that the founder of religion has something else to say to the mankind but the mankind misunderstands the founder. This may lead to many problems. The problem can be solved when we understand

the main thrust of religion. Another solution would be to know the task of the philosophers, by which the disputes between religions can be resolved.

Religious beliefs are the expressions of the spiritual experiences. They are not in an explicitly logical or analytical form. It is the task of a philosopher to understand these beliefs analytically and logically. Towards the end of this process we may arrive at the most coherent account of the religious beliefs. This article paper is discusses some methods to understand these beliefs concerning God.

In any religion, where God is accepted, it is believed that there is a God who is conscious, eternal, omniscient, omnipresent, perfect, blissful, free, creator and sustainer of the universe, perfectly good, the proper object of human worship, one who loves the human being. Every religion ascribes these attributes to God either by omitting some of these, or accepting all of these, or adding some more attributes.

With reference to this belief there are three questions: (1) whether the belief is true, (2) whether we can know it to be true and (3) whether it is coherent.

The third question is an important one here. That is what it means to say that there is a God and whether the claim that there is a God is internally coherent. In other words, is it logically possible to be an entity having these attributes mentioned by individual religions? This enquiry is the conceptual one concerning the coherence of the group of attributes.

It is to be noted that the question (3) cannot altogether be separated from the question (1) and (2), (3) is a necessary, though not sufficient, condition for (1) and (2). That is, the coherence of the claim that there is God, as a possessor of divine attributes mentioned above, is the necessary but not sufficient condition for the truth and knowledge of that claim.

Anyone who is interested in the question of the truth of the claim that there is a God and of the knowledge of the truth of that claim has to study first of all the coherence of that claim. If the claim that there is a God is to be true, and the knowledge of the truth of that claim is to be possible then the divine attributes must at least themselves be coherent and jointly compatible.

Now the question is under what conditions a claim is said to be coherent? A claim is coherent when it makes a sense to suppose it is true, i.e., it can be conceived to be true. The sentence that makes a claim must be meaningful. But a sentence is meaningful if the words in it form a meaningful utterance. For example, 'should blah nonki' is not meaningful, because, the words have no meaning. A statement though meaningful may not make a claim how the things are, for example, command, request, wishes, and questions. A statement though makes a claim may not be coherent claim. For example, 'John is over six feet tall and under five feet tall'. This statement is not true in any possible word. By contrast, "Mr Deve Gouda is now the Prime Minister of India" is a coherent claim though false one. Thus incoherent claim can never be true. (Swinburne: 1977:2).

It is argued by some philosophers, notably by logical positivists, of recent years that religious statements are not meaningful and do not make claims about how things are but rather express about how to live and how to pursue a certain course of life. But as Swinburne argues, this argument is misguided. We have seen one such account according to which religious statements count as meaningful because their constituents are such and are grouped according to the rules of syntax of the language in question and they consist, of well-ordered ordinary words used in their normal senses or are technical terms (such as 'omnipotent') defined by such words. (Swinburne: 1977:3)

It is true that religious statements though meaningful, may not make a coherent claim. It is for this reason it is necessary, to know whether the claims are coherent by taking each religious statement in its own domain.

This is the task of the philosophers of religion which has a wider scope. Pailin (2001:1-8) compares this task of philosophers of religion to those of surveyor, a civil engineer and an architect. Just as a civil engineer investigates the materials, the soil, foundation, architect the building and evaluates it, so also philosophers of religion find whether the religious statements are meaningful, coherent or not. Just as the civil engineer suggests repairing or improving the existing structure, so also philosophers of religion suggest repairing the beliefs to make it coherent.

Let us now consider the coherence or otherwise of religious statements.

(1) Whether it is coherent to suppose that God is internal, in the sense it is defined as timeless and immutable, is related to temporal events and things, is omniscient and is a person'? As Swinburne (1977:ch. 12), Kenny(1979:ch.4) and Wolterstoffe (1982:77-88) argue that it is incoherent to suppose so. Because (A), if God is timeless eternal, he cannot be related to temporal events and things. But Christian theologians bring the relationship by the notion of simultaneity. According to this notion, there is no past, present and future in the life of God, but there is only one instant of time, and past present and future temporal things are simultaneously present to him, because he is simultaneously present with all the times: past, present and future. As Kenny (1969:264;1979:38-39) argues, the notion of simultaneity leads to an embarrassing situation: it is a transitive relation. If A happens at the same time as B and B happens at the same time as C, then A happens at the same time as C. If the death of Mahatma Gandhi is simultaneous with the whole of eternity and the death of Buddha is simultaneous with eternity then the death of Mahatma Gandhi is simultaneous with the death of Buddha: which is radically incoherent. Swinburne endorses this argument against the notion of simultaneity. But Stump and Kretzmann (198 1:424- 458) argues for the notion by giving an interesting analysis of it. Even though, the notion is not free from the embarrassing situation as Lewis (1984:73-79) points out.

(B) If God is timeless eternal he cannot be omniscient. To be omniscient is to know every proposition that they are true. But if God is timeless eternal, he cannot know the time dependent propositions—like it is now tl— but can know only timeless propositions-like 'at tl, it is tl' which is true and can be known to be true, at any time; and thus he is not omniscient. This argument is endorsed by Prior (1962:114-129), Kretzmann (1966:409-421), Wolterstorff (1982:77-78), and Kenny (1979:ch.IV). But Castaneda (1967:203-210); Pike (1970:ch.5) and Swinburne (1977:162ff) argue against this by introducing the principle(P). The principle (P) says that if A knows that B knows that X, then A knows what B knows. If A at t2 knows that B at tl knows that it is now tl, then A knows at t2 what B knows at tl. But A can express his knowledge not as 'it is now tl but as 'it was then tl'. Though A's expression is different from B's expression, the knowledge that both have is the same. As Kenny argues (1979:46-47), this is not so; because the power that the knowledge that 'it is

now tl gives to B at tl is quite different from the power which is given to A by the knowledge at t2, that is, 'it was then tl'. Therefore, since (P) does not formulate a true proposition in the case of human beings it will not hold true in the case of God is well. Hence timeless eternal God cannot be omniscient.

C) If God is changeless eternal, he cannot be a person. Because God as a person is worshipped brings about this or that, observes and indicates changes in the universe, acts and reacts to men, etc. These actions of God take place at a particular time. In doing so he changes from one position to another position; and thus he cannot be immutable. This argument is endorsed by Helm (1980:216), Swinburne (1977:211-215) and Lucas (1976:302).

But some theologians avoid the problem by saying that all that God brings about is an effect He has chosen from all eternity to bring about. The effects which God brings about occur at particular times. When the effects occur there is no change in God.

An argument against this is that God's bringing about one state of affairs instead of another is due to His reaction of the behaviours of men. This again could be answered by the theologians that in such circumstances God had intended 'from all eternity' that A- occur-if-men did so-and-so, and B-occur-if men did such-and-such'. Swinburne argues against this and says that then God would be a very lifeless thing which has fixed his intentions from all eternity and is not a person who reacts to men with sympathy or anger, pardon or chastening. However, the concept of changeless eternity also rules out God as perfectly free person.

(D) If God is timeless eternal, he cannot be a person. Because God as a person has a life, which acts, has accidents in time and has awareness of the passage of time. This argument is also endorsed by Kneale(1960:99), Helm(1980:216), Lucas (1976:300- 301), and Swinbume(1977:221) and hold that whatever consciously brings about changes in the states of things in time must have an awareness of being in time.

(E) If God is changeless eternal, he cannot be omniscient. Because, God who knows everything always knows what time it is; a being who knows always what time it is, subject to change. For, such a being first knows that 'it is now tl, and then he knows that it is now t2'. To say of any

being that it knows something different from what it used to know is to say that it has changed. This argument is also supported by Kretzmann (1966:409-421).

The conclusion arrived at by the above mentioned arguments in (A), (B), (C), (D), and (E) is that it is incoherent to hold that God is timeless and changeless eternal and is omniscient, is person, and is related to temporal things and events. Thus, if any religion holds this claim, then it is incoherent.

But classical theism, held by Christian theologians, such as Augustine, Aquinas and Anslem, claims this view. For them, God is eternal means he is immutable and timeless. But Swinburne, a Christian theologian, and philosopher in the recent years reconsidered the Old and New Testament, and holds that here is no evidence in Old and New Testament that God is eternal means he is timeless and changeless. He holds that Christian theologians need not carry out this concept. For him, God is eternal means everlasting which involves time and change. By repairing this he tries to give a coherent claim of Christian theism,

(2) Hartshorne (1953), a process philosopher, introducing certain methods to find out the coherence or otherwise of the three theories of God: Classical theism, pantheism and panentheism. One of the methods is monopolarity and dipolarity.

Classical theists and pantheists follow the monopolar concept of God. The method of monopolarity is that taking each pair of ultimate contraries, such as one and many, permanent and change, being and becoming, necessity and contingency, the actual verses potential, self-sufficient or non-relative verses the dependent or relative, one decides in each case which member of the pair is good or admirable and then attributes it to deity while wholly denying the contrasting term.

This method is called categorical contrast. The classical theism admits the other form of existence as secondary, outside God, pantheism includes it in God but considered it as an illusion,

The reason for adopting the monopolarity is that: divine reality is superior to the reality of the world, and one pole of the categorical contrast is regarded as superior to the other, and the superior one is ascribed to God by denying the inferior one.

This leads to the dilemma: either there is something outside of God so that God and world are two constituents of reality, or else the inferior pole is an illusory conception. Theism admits one, the pantheism admits another one.

But this dilemma is artificial because, it is based on die assumption that the highest form of reality is to be indicated by separating or purifying one pole of die contrast.

To contrast divine reality from all else, many dichotomies are used. One is as mentioned above and the other in East, especially in India, and Parmenides, is the appearance-reality contrast. In these dichotomies is a negative way of defining God.

The question is whether the negative way of defining God is consistent? The answer is that one pole which is considered as superior in the categorical contrast cannot retain its superiority when separated it from the other pole which is considered as inferior. And one pole of the contrast cannot be taken off by itself by separating it from others. In no way one pole of the contrast is superior and the other inferior. Because, according to law of polarity, the ultimate contraries are correlatives, mutually interdependent, so that nothing can be described by wholly one-sided assertion. For example, cause in some relationship is effect, independent is dependent, activity is passivity etc.

Thus, this law is violated by classical theists and pantheists. And in no way one pole of the categorical is superior and the other inferior. Thus the classical theism and pantheism are incoherent.

But panentheism is coherent because, in it both the poles of the categorical contrasts are harmonized or balanced. In God, these two poles are applied to two aspects of God, i e, essence and accident. This is the method of dipolarity.

In dipolarity both the poles are correlative; by being together they lead a supreme case. If values would be on both the sides of the poles, then God can be coherently characterised by both the poles. The followers of dipolarity are panentheists. The reason for following monopolarity is to identity God with the absolute or with purely actual, immaterial, and immutable and the like is the idea that if God in any aspect changes or is passive he would be scarcely being better than a contradiction in terms. But for dipolarists, there is no contradiction if change is admitted in God.

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Philosophy for Younger Generation

Life after Corona – The Bharatiya Way

Do we realize that we are nothing? We are fragile and helpless. A small invisible, formless virus has brought the world down to its knees. The world has stopped. All that we supposed to have achieved is not sustainable and against the natural order. All our possessions, our money, material and technological advancements are just secondary in nature. Nature is Supreme.

It is time to go back to the basics of life and accept our status not as a master or a trustee of God's Creation but a mere spec in the order of organic evolution. We are here to serve. This realization can be expressed and exhibited by understanding our own role, responsibilities and the realization of being creatures with commonsense and relatively advanced degree of intelligence. They can be presented as the following dimensions culminating in the attainment of the purpose of realizing Sat-Chit-Ananda (Truth is the Consciousness leading to Happiness).

1. **Health** – It implies the sense of comfort with the body and mind that we possess. All thoughts arise from a healthy source hence a healthy body and mind are of paramount importance. It is time to reflect on the food, the so called work pressure, the habits and others. Health is not just absence of illness. It is about being positive, purposeful and proud. If the axiom, first impression is the lasting impression holds true, health including fitness is the key to self-confidence. It allows the individual to perceive and be perceived by the world as an icon of independence.

2. **Humility** – The Nature has taught us to remain humble and acknowledge the fragility of our being. I feel nature has been very patient and gave us time to change, unfortunately we didn't. We are arrogant, we consider the whole Creation is for us to exploit and manipulate. The nature had to be harsh to make us realize. It is important that we learn lesson and accept our existence as a just one of the creations of God. Be humble. Remember the attitude of Gratitude is the highest Yoga.

3. **Humanity** – Love, care, compassion and service are the only things which make us human. The people who are engaged in serving today,

beyond their call of duty would not be recognized for their knowledge, skill and expertise etc; but their sense of selflessness. This is truly a call of humanity and not just profession and this would be the ultimate purpose of our learning. The priorities have to be reviewed and importance to be given to our family, society and the nation over the money and material. The isolated existence of family members & motherland, desertion of relationship has added to the trauma of uncertainly which could be avoided. Man today is a technological being. It is perfectly fine till we use technology but need to make sure that we are not used by the technology. Evolution is conscious; it requires deliberate efforts to realize the original identity of being human. To be human is to be empathetic to the environment which includes all living and non-living beings and treating them with sensitivity and sensibility. Let us not allow technology and money overpower us.

4. **Honor** – implies recognizing the common divine spirit among the nature's creation. One is obligated to treat all beings as equal and one. Thus life should reflect a sense of respectability towards self, community, nature, state and nation. Going against the will of the established time tested conventions harms all. We are living in the times of dishonor. Abuse of people, religion, and nature indicate loss of purpose leading to honor less life. Progress and prosperity should not be at the cost of self-esteem. It is time to reflect and experience the joy of introspection, integration and interaction keeping in mind the universal truth *"Tat Tvam Asi"* – Realize the divinity within and divinity in others.

5. **Honesty** – Being truthful to the self and others becomes very important in the present era where in anything from information to intelligence to technology is used as a weapon to manipulate and control by deliberately denying the truth or facts for selfish purpose. As we live in an information era, it appears to be very easy to know the 'theory of everything'. Intellectual honesty is the foundation of integrity, which seems to be under threat due to the sweeping generalizations and know-it-all attitude leading to bias and massive prejudices.

6. **Harmony** – 'Balance is the Sixth sense' – Scott McCredie. Humans are a species blessed with an extraordinary sense of physical,

emotional, moral and social balance. Harmony calls for a clear understanding of the distinction between the personal, professional, social and others. We have become ignorant of the boundaries of control and civility in all our relationships. Integrity between thoughts, words and deeds is the greatest measure of understanding and wisdom. It reflects an integrated personality with clarity of purpose and priorities. The absence of internal harmony reflects as a conflict between personal and professional life. It is time to realize work is work and home is home, both can't be merged physically and of course, mentally. Work and home must remain distinct. It is time to learn to maintain perfect harmony between roles of individual in personal and professional sphere.

7. **Humor** – Man is the only species who can express joy. Humor is the ability to accept things beyond our control and immunize ourselves from hurt. Humor is the greatest medicine in life and perhaps answers to all questions. Humor is having fun and not making fun. It is an experience of bliss to see our loved one smile and a treasure worth cherishing.

These seven dimensions ultimately lead to what is understood as the essence of God Realization (*Sat-Chita-Ananda*). Happiness in simple terms can be defined as, 'our ability to be in the present, to be conscious (Shivam) of our organic evolution'. The irrational anxiety about future and the debilitating preoccupation with the Past is a hurdle in enjoying the present. Swami Vivekananda said, "Neither seek nor avoid. Take what comes." Let us experience happiness and joy.

Swami Chinmayananda Said, **"Changing nature external is civilization, but changing nature internal is called Culture".** Let us develop a culture of love and compassion and service resulting in happiness for all.

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः । सर्वे भद्राणि पश्यन्तु ।।

ॐ शान्ति शान्ति शान्ति ।।

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Corporate life and Philosophy

Corporate life is nothing but the modern style of materialistic way of living. Earn as much as possible, enjoy as much as possible, be unconcerned about philosophical dogmas established in the conventional way of living are the watchwords of the day. What we are experiencing today is the outcome of this style. It is more so in the Western life. The result is, huge success in money making and developing comforts of life by using modern technology. The technology-driven life and the achievement are really amazing. Western countries have set the role-model. They are very successful because they really adhere to some individual and national interests. Other countries like India are adopting it at a faster rate but without committing to social or national responsibilities.

Corporate life has its own dogmas of working to realise its goal. Minimum input with maximum output in the shortest possible time is the corporate way. The principles of philosophy such as spirituality, morality, ethics or humanity have no role to play in the corporate sector. The materialistic way of life is the basic character of the corporate life.

There is in fact philosophy in every walk of life. Every human being is a philosopher of his own life, and every walk of life has its own philosophy to follow. Searching for the purpose of life and framing the course of life form man's perspective of philosophy. The time-tested ethical, moral principles being followed by generations are the real source of happiness both at macro and micro levels of society. The philosophers all over the world have unanimity in this regard. Approaches in the East and the West may differ but the cardinal principles are the same.

Philosophy makes us to follow a restrained style of living, whereas the corporate style has indifference to all these restrictions. The philosopher says: 'Material enjoyment is easy to follow but results in sorrow.' The 'free-for-all' lifestyle attracts younger generation. They are quick to adapt to this. Those who know the long-term consequences of this style oppose this but have no alternate role-model to show the correct way of life to the present generation.

Basically, philosophy makes us understand the laws of nature. May it be in the form of mysticism, philanthropy or humanity, the law of nature prevails. At a deeper level the nature will make us to follow its basic principles, sooner or later. The role of philosophy is to make us understand these unwritten laws of nature. Time and again nature warns us to understand the limitations of human beings. We are witnessing the catastrophic effects of capricious human mind, in the form of the threat of automatic warfares, uncontrollable epidemic or calamities. All these are the result of human misdeeds and gross violation of moral principles and indifference to time-tested principles of human life and human values. We have so many examples; from Chernobyl to Bhopal tragedies and Swine flu to covid-19. Our parochial attitude towards socio-moral principles of life will have many things in store to play in future. We are failing in drawing inferences out of these events.

Apart from these common issues, our individual life also is in a terrible situation. No one is self-contented. We personally are becoming restless and hard pressed with a suffocating atmosphere all around. Competitive world has snatched away our mental peace. Our mind and body have become pressure cookers. We have no other purpose except to earn and spend to gain happiness. In fact we are living in an illusory world of happiness. Here we need the help of philosophy to punctuate our life at individual and social levels. There is a need in national and international policy-making too as it is the era of Global Village.

It is high time to go back to the basics and think about saving ourselves and the planet as a whole from this agony of pressurized life and atmosphere. A very astonishing fact is, due to the lockdown of eighty days in the Covid-19 period, the atmosphere is so clear that the dangerous ozone hole is filled up! The atmosphere is so clear now that the Himalayan ranges are visible from Bihar. The river Ganga became pure. We need not be philosophers to understand the effects of these things. In the name of modernization, development and corporatization, we have tampered our ecology beyond measure for all these years.

The need of the hour is to open up our mind and try to understand what principles made our ancestors happy. The purpose here is not to undermine the amazing success of technology-driven life and

development of modern science. When there are clear indications of foreboding dangers to our future generations, we have to find a new way of using it for tranquility of individuals and to the mankind as a whole. The right way would be to strike a balance between our ancient philosophy of restrained life and unrestrained modern trend of lust of enjoyment, through a philosophical touch. Shri D.V. Gundappa, a noted mystic of Kannada writes.

ಹೊಸ ಚಿಗುರು ಹಳೆ ಬೇರು ಕೂಡಿರಲು ಮರ ಸೊಬಗು
ಹೊಸ ಯುಕ್ತಿ ಹಳೆ ತತ್ವದೊಡಗೂಡೆ ಧರ್ಮ।
ಋಷಿವಾಕ್ಯದೊಡನೆ ವಿಜ್ಞಾನ ಕಲೆ ಮೇಳೈಸೆ
ಜಸವು ಜೀವನಕೆ ಮಂಕುತಿಮ್ಮ ॥

Hos chiguru hale beru koodiralu mara sobagu,
Hos yukti hale tatwadodagoode Dharma |
Rushivakyadodane vidnyana kale melaise,
Jasavu jeevanake mankutimma ||

(Life is heaven: by blending old philosophy with new technology and Saints dicta with scientific formulas; this will be like new blossoms to a tree with stubborn old roots. (Understand) you modern fool.!)

The saints across the world especially Indian saints, declared the source of eternal happiness in self-realization. The greatest legacy of Indian saints is that they not only preached this but they taught us through practice the technique of adapting such principles in life, which are ever-relevant. India has seen such saints periodically. Happiness is within ourselves not in the outside world. Living in harmony with nature will provide us the perpetual contentment otherwise the danger.

In our contemporary history, this land has the fortune of incarnation of enlightened souls like, Prof. Dr. R.D. Ranade (Rtd. Vice Chancellor of Allahabad University. (Popularly known as 'Shri Gurudev'.) a saint, a philosopher, a great teacher and a Sadguru. He opined that 'the search of happiness starts with God and ends with God.' 'Rational mysticism is the golden means of happy life.' He created an evolution by propagating 'Nimbaragi Sampradaya' a golden path to realise a happy and contented life on the basis of rational mysticism.

Shri Gurudev Dr. R.D. Ranade advocated 'synthesis of all faiths philosophies and religions of the world. He visualized need of "One World One God and One Humanity". Only his vision can save our planet from the clutches of the present gloomy situation. Academy of Comparative philosophy and Religion, Belagavi, is the Global call for awareness of unity given by Shri Gurudev. In the present scenario what he put forth holds most relevant. Humanity is the Religion, Rational Mysticism is the new secular language, where faith joins reason... Religion may vanish if philosophies dawn to assert; philosophies may vanish if Mysticism dawns to assert and Holistic Welfare Of Entire Human Kind May, Dawn If God Asserts The Mission Of Acpr.' (Prof.N.R.Dehspande)

It's time now that corporate world and philosophy should work together for the New World Order Of Global Peace And Peaceful Co-existence.

Deexit
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'Thoughts are magnetic and thoughts have a frequency.... You are a human transmission tower, and you are more powerful than any television tower created on earth. You are the most powerful transmission tower in the universe. Your transmission creates your life and it creates the world. The frequency you transmit reaches beyond cities, beyond countries, beyond the world. It reverberates throughout the entire universe. And you are transmitting that frequency with your thoughts.

- Rhonda Byrne
The Secret, P.11

Reprint Pathway to God 1966

Message Eternal of Kannad Saints

By : A student of Karnatak Mysticism (Page No.46, 47)

Kannad Saints :

The great kannad Saints can be divided into two classes : Some are *Śaivites*, while others are *Vaisnavites*. But as they advanced in their spiritual life, and attained higher spiritual experiences, they gradually rose superior to those class-limitations, entered into the Kingdom of God and actually became the devotees of Divinity. They assumed the role of Mystics, God-realisers. In the course of their development, these Mystics gained certain spiritual experiences which were common to both the classes and hence these experience brought about reconciliation between them. As pointed out by Sri. Gurudev Dr. Ranade : "Śesa (spiritual vision of a serpant) is welcome both to the Śaivās and Vaisnavās. Śaivās make Śeṣa into a necklace which decorates the neck of their God Siva and Vaisnavas look upon Śeṣa as the resting couch of Vishnu. So it is this Śeṣa who reconciles these two schools of thought." The same thing is true in the case of other spiritual experience, as well. Dr. Ranade has also tried to show that their Pathway to God which embodies their Massage Eternal to mankind is essentially one and the same. He has pointed out its general nature and has tried to trace its different common aspects in the spiritual literature of these Saints. We intend to briefly deal with this problem here, in the light of Dr. Ranade's discussion in his monumental work on Karnatak Mysticism.

Nature of the Pathway :

"If we make a comparative study of the philosophies and religions of the world", observes Dr. Ranade, and especially of the lives and teachings of those, who, in the various stages of humanity and in different ages and lands, have walked on the path of God, we shall see that there are certain broad characteristics common to the pathway which they have all trodden in the attainment of God. These might for convenience sake, be summarised under five heads. First, there are certain incentives which prompt men to spiritual life... Then, there is the question of moral, and

spiritual preparation which they must tackle before they can hope to advance on the pathway. Thirdly, they have to keep before themselves certain exemplars of conduct and attainment which they must necessarily follow. This they cannot do unless they have defined to themselves, both theoretically and practically the nature and functions of God in relation to the examples above-mentioned. When the relationship between the examples and God has been defined, they have to tread the path themselves, before they can be convinced about the reality of the experiences of those who have gone before them. Finally, after having walked on the Pathway for a long time and through travails and turmoils of body and mind, of nature and society, they can envisage to themselves certain land-marks, certain lamp-posts, which will help them to walk with courage and confidence on the Pathway to God and attain to the highest ideal they have been seeking."

Thus, the Pathway to God chalked out by Gurudev has the following five stages :

1. Incentives to Spiritual Life.
2. Moral Preparation.
3. Relation between Saints and God.
4. Spiritual Pilgrimage.
5. Mystical Experience.

The first stage may be termed Emotional preparation; the second, Moral Preparation; the third, Intellectual Preparation; the fourth, Spiritual Preparation; while the fifth stage consists of the actual Mystical Experience along with its effects on the seeker.

These five stages depict the five aspects of spiritual life. They are, however, not to be regarded as water-tight compartments, coming one after another or resting one above the other. There is a fine, harmonious intermingling among them. In the course of their gradual evolution, each helps the other and is being helped by the other. They, thus, go on evolving and reach perfection only after mingling and losing themselves in the Eternal Perfection viz., Godhead.

Let us now see how all these stages are present in the spiritual literature of some of the prominent Mystic-Saints of Karnatak.

Incentives :

What are the main Incentives to Spiritual Life mentioned by the Kannad Saints? They are of the following three types: i) philosophical, ii) psychological and iii) moral. The first philosophical incentive is the great spiritual ideal of constant praise of God, of constant meditation of God, of constant vision of God of losing oneself in the glory of God and of communion with the Foundational Reality. Such service of God has been held as the highest ideal the pursuit of which would lend blessedness and glory to this precious human life. The second incentive is the consciousness of the misery of wordly life as contrasted with the joy of the life with God. This has been depicted in a fine poetic way by the poet *Kudaluresh*. The poet observes a child crying and struggling incessantly in a cradle. He also observes occasional smiles on the sweet lips of the baby. He imagines that the child is crying because of the consciousness of the future life of misery it would required to lead. He also thinks that its smiles might be an outcome of the occasional glimpses of God which it might have got in its infancy. A contemplation of such a strong contrast between the life of misery and joy, due to the oblivion and vision of God, will certainly act as a powerful incentive. The first psychological incentive is the deceit and destruction caused by the senses. The natural attraction of the senses towards their objects and their repulsion from the objects associated with the service of God, cause a great havoc in our lives. So we must rise superior to the senses and utilise them for a higher and proper purpose viz., the service of God. The second incentive of this class is frustration in life. This incentive of hopeless helplessness will instil in to the mind of man the superiority of the power of God and force him to bend his knees before him. The preponderance of vices and the necessity of destroying them is a moral incentive. The doctrine of the sleep of ignorance, the Evanescence of the world, and the Universal Reign of Anxiety, are some other incentives. Finally, the Grace and Vision of God are the ends to which all these incentives are expected to lead the aspirant.

Reprint Mysticism in Maharastra

Chapter - I (Page No.10 to 12)

The True Nature of the Relation of the Gopis to Krishna

There has been no greater misunderstanding than that about the spiritual nature of Kṛishṇa, and his relation to the Gopīs. It has been supposed that the Gopīs were filled with sexual passion for Kṛishṇa; that he primarily satisfied only the sexual instincts of these Gopīs; that this satisfaction was later given a spiritual turn ; and that, therefore, the true nature of Kṛishṇa's spirituality and his relation to the Gopīs is at bottom sexual. There can be no greater absurdity, or no greater calumny, than is implied in such a view. That eroticism has got anything to do with spiritualism, we utterly deny. It is impossible to see in the sexual relation of man to woman, or of woman to man, any iota of the true nature of spiritual life. When Catherine of Siena and mystics of her type wanted to marry God, when Mīrābāi and Kānhopātrā in later times wedded themselves to God, when Andal, the female Tamil mystic, tried to espouse God, it has been supposed, the erotic instinct implied in such attempts was a partial manifestation of the spiritual love to God. This is an entire calumny on, and a shame to, the true nature of spiritual life. Spirituality is gained not by making common cause with sexuality, but by rising superior to it. That Kṛishṇa ever had any sexual relation with the Gopīs is hard to imagine.

It is a lie invented by later mythologists, who did not understand the true nature of spiritual life. Hence parīkshit's query, as well as Suka's justification, about the true nature of Kṛishṇa, are alike illustrations of the *ignoratio elenchi*. Parīkshit truly objects to the holiness of Kṛishṇa, if the latter's sexuality were to be a fact; but the answers which Suka gives, or is made to give, fall entirely wide of the mark. To Parīkshit's question why Kṛishna committed adultery, Suka gives futile answers. He tells us, in the first place, that all the great gods have committed adultery, thus trying to exonerate Kṛishṇa from the supposed sin. Secondly, he tells us that fire burns all impurities, and that Krishna's true nature burnt away all sins if he had committed any. Thirdly, he tells us that God must be regarded as being beyond both sin and merit, and that, therefore, the motive of Kṛishṇa was beyond the suspicion of being either meritorious or sinful. Fourthly, he

tries to tell us that the conduct of great men need not tally with their words, and thus Krishna's superior teaching was left unaffected by his practice. Fifthly, he tells us that the actions of a man are results of his *Karma*, and that probably the sexual dalliances of Kṛishṇa were the result of his previous *Karma*. Sixthly, he tries to exculpate Kṛishṇa by saying that by his divine nature he was immanent both in the Gopīs as well as their husbands, and that therefore there was no taint of adultery in his actions. His seventh argument is still more interesting. He tells us that Kṛishṇa by his Māyā produced doubles of these Gopīs before their husbands, and that therefore there was no objection to his enjoying the original Gopīs!, an argument which is foolish on its face, telling us as it does, that God tries to exonerate Himself from his sins by a magical sleight-of-hand. All these arguments are either childish or irrelevant. The only argument of any value that has been advanced to describe the real nature of the relation of the Gopīs to Kṛishṇa is the psychological argument, - that the relation is to be only an allegorical representation of the relation of the senses to the Self,-thus making it evident that any cult of devotion that may be raised upon the sexual nature of the relation of Kṛishṇa to the Gopīs may be raised only on stubble. Finally, we may advance also a mystical explanation of the way in which the Gopīs may be supposed to have enjoyed Kṛishṇa. Nay, it is possible, that, in their mystical realisation, each of the Gopīs had the vision of the Godhead before her and that God so divided Himself before all of them, that He seemed to be enjoyed by each and all at the same time? It is granted to women as to men to have a mystical enjoyment of God, and it is as meaningless to speak of God as the bridegroom of a female devotee, as to speak of Him as the bride of a male devotee. There are no sexual relations possible with God and Eroticism has no place in Mysticism.

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Activities of ACPR

I) The fortnightly programme of recitation of mystical lyrics by the students of Uma Sangeeta Prathisthana was conducted on 23-01-2020, 11-02-2020 and 22-02-2020. Various Vachanas and Anubhava geetas of saints were sung. The programme is attracting the public. Interested citizens also participate in it.

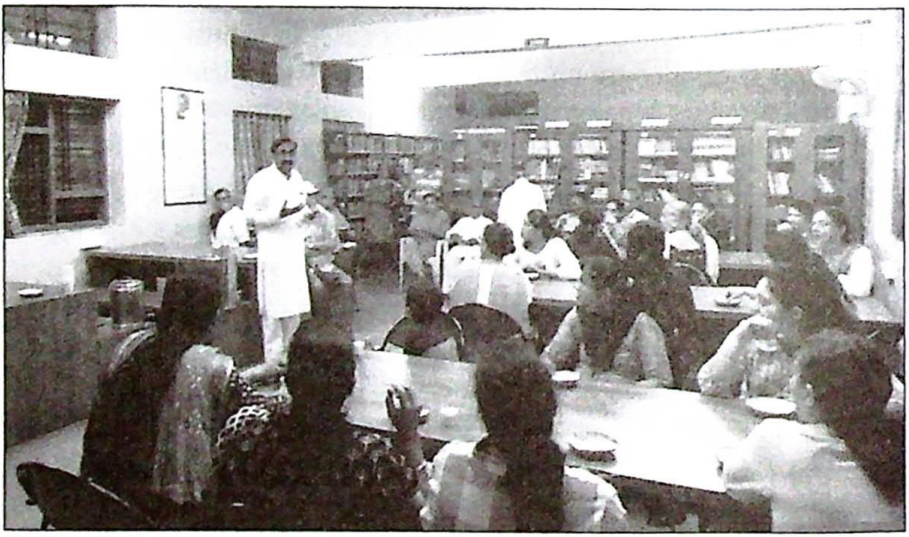
II) "Kuvempu" the noted Kannada Legendary writer's Jayanti was celebrate on 18th January 2020 in association with Uma Sangeeta Pratisthana. Dr. Rajendra Mathad welcomed the gathering and recalled the great personality of Kuvempu ie. Dr. Kuppalli Venkatappa Puttappa. He also explained how he has enriched the Kannada literature by his writings. Adv. Maruti B. Zirali presided over the function and explained the importance of Kuvempu's writings in the field of Socio-mystical literature. The first Jnana Peetha award to Kannada Literature came through him and he has given a clarity to rational mysticism for Kannada readers, he said.

Dr. Madhumati Kulkarni Chief Editor *Pathway to God* and Smt. Mangala Mathad president of Uma Sangeeta Pratisthana were on dias. The programme started with Naad Geete written by "Kuvempu": A number of poems written by him were rendered by students in a melodious voice. over 50 people attended the function.

III) A new wave of thinking has started with a novel venture of "Mystic Study Circle" a regular fortnightly programme throwing light on the teachings and writings of Shri Gurudev Dr. R.D. Ranade.

The first programme of this kind was held on 15th February 2020 with the lecture on the book Glimpses of Shri Gurudev Ranade" by Adv.Shri Maruti B. Zirali Secretary ACPR. He spoke on the reminiscence of Gurudev's associates which gives a true picture of Gurudev's personality and the magnitude of the influence of Gurudev's personality. Shri Subramanya Bhat presented the introductory note. The program was followed by Arati and Meditation.

A view of "Agnihotra" performed in ACPR Auditorium Hall on 31-01-2020 along with the volunteers of "Agnihotra Group led by Shri Abhay Mutalikdesai.

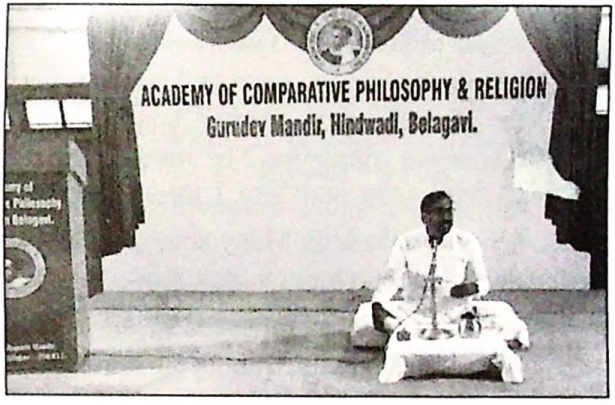


Shri Maruti B. Zirali briefing the visiting members of Agnihotra Group about the facilities available in the library at ACPR and the purpose behind setting up of modern library.

PHOTOS OF OUR REGULAR ACTIVITIES

Shri Mundawadkar lighting the lamp as a mark of inauguration of "Mystic Study Circle". Shri Maruti B. Zirali Secretary & Shri R.G. Jakati Joint-Secretary are in the picture.

Shri Maruti B. Zirali Secretary Delivering lecture the Series on 'The Glimpses of Shri Gurudev Ranade' in the "Mystic Study Circle" Programme.



Fortnightly Programme by the team of Uma Sangeet Pratishtan at ACPR.

Kuvempu Smruti Programme on 18th jan. 2020 Dr. Rajendra Mathad, Smt. Mangala Mathad, Adv. M.B. Zirali, Dr.Madhumati Kulkarni.

IV) **"Agnihotra" programme on 1-3-2020**

The ancient system of "Agnihotra" which purifies the atmosphere and the person performing has a great significance in balancing and protecting of ecology. It has a long-lasting effect on the quality of life.

Shri Vinayak Lokur propritor, Expert Engineers Belgaum and a champion of "Agnihotra: movement in Belgaum" took keen interest in organising the programme at ACPR on 1-3-2020.

Shri Abhay Mutalikdesai conducted the programme and 30 men and women participated and performed Agnihotra at 6.35 pm Sharp Sunset time. Shri Mutalikdesai explained the modalities of Agnihotra and its effects on ecology. Personal Meditation is helpful to the person, but Agnihotra is helpful to both the performer and the whole atmosphere. The whole atmosphere was filled with spiritual vibrations and the calm and serenity pervaded the auditorium. All the 30 members performed Agnihotra enkindling sacred fire in their respective Agnipatra. The smoke pervaded the hall and chanting of ॐ अग्नये स्वाहा अग्नये इदम् न मम; ॐ प्रजापतये स्वाहा प्रजापतये इदम् न मम ।। echoed in the hall. Many among the observers enquired and bought the Agnilhotra kit.

The function was followed by tea and snacks in the library where Adv. Zirali explained about the library its collections and activities.

Adv. Maruti B. Zirali welcomed the participants by offering roses and spoke on the occasion and thanked the performing group.

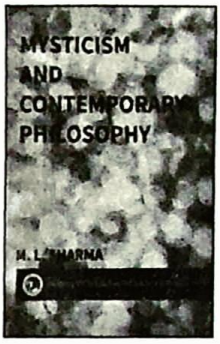
Prior to the performance and demonstration of Agnihotra the famous Mahamrutyunjaya Mahamantra was chanted 108 times

ॐ त्र्यंबकम् यजामहे सुगन्धिम् पुष्टिवर्धनम् ।
ऊर्वारुकमिव बन्धनात् मृत्योर्मूक्षीय माऽमृतात् ।।।

Book Review-11

MYSTICISM AND CONTEMPORARY PHILOSOPHY

Author- M.L. Sharma
Publishers- Academy of Comparative Philosophy & Religion (ACPR)
Total No. of Pages- 183
Price- Rs. 399 INR



The Book under review is divided into 18 Chapters followed by an Index. As the author himself explains ,' ...an attempt has been made to explain the nature of Mystecism and to examine critically some of the outstanding philosophies that have flourished in recent past and in contemporary era.'

The author goes on elaborating Neo-Hegelianism, Pragmatism, Phenomenology and Existentialism. The opening Chapter, entitled ' What is Mysticism ' defines it by quoting Gurudev Ranade's words:' Mysticism denotes that attitude of mind which involves a direct,immediate, first-hand intuitive apprehension of God.' It signifies the 'highest attitude of which man is capable, namely a restful and loving contemplation of God.' The Chapter states that the Spiritual Teacher occupies very important place in the mystical life of the disciple for whom he is a veritable God in the human form. The author concludes the Chapter by stating '... Mysticism alone can serve as the meeting ground for all the contending theologians who only quarrel because they cannot converge.'

After throwing light on and analyzing Mysticism and Existentialism in Ch. 2; Mysticism and Phenomenology in Ch 3; Mysticism and Pragmatism,Ch4; Ranade's Mysticism, Ch 5, Mysticism and Logic, Ch 6; Moral and Religious Obligations, Ch 7; Mysticism and Moral Philosophy of Plotius, Ch 8; the author deals with Ranade's conception of The Bhagavadgita wherein he states,' the Metaphysics and the Ethics of the Bhagavadgita are propaedeutic to the mystical theme of God - realization. Prof Ranade substantiates the mystical interpretations by showing how the author of the Bhagavadgita in a manner strikingly similar to that of the great German philosopher Kant, discovers the antinomies embedded in the metaphysical thought, propounds the categorical Imperative of moral life, and reveals the nature of the Sublime, linking it ultimately to the vision of the Divine which

constitutes "the be-all and end-all" of all existence. The Chapter also elucidates such burning questions as the antinomies in The Gita, whether God is personal or Impersonal, Activity or Passivity, Immanence or Transcendence, the world Real or Unreal etc.

The succeeding Chapters deal with the Vedanta, Theism of Ramanuja and Nimbarka, Concept of Liberation in Gnosticism Neoplatonism and the Gita, Ranade's Approach to the theory of Truth, the Concept of Man and his Destiny in the Contemporary Philosophy of Prof. Date's New Light on the Vedanta of Shankara., Mysticism and Neo-Hegelianism, Philosophy , Science and Values.

Towards the end of the book the author takes up at length Ranade's Approach to the Theory of Truth. Two distinct questions raised here are:1. What is the meaning of Truth? 2.What is the criterion of Truth?. He observes that 'the philosophers seldom kept this distinction in view while discussing the problem.' He also emphasizes that Prof. Ranade never propounded any doctrine of Truth and that Mysticism was a subject ever close to his heart. Being a God-intoxicated philosopher, for Ranade God is the Absolute , the Spirit, Atman or Self-Consciousness which is the only Reality.

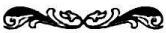
The author then explains the concept of Man and Destiny in the contemporary Philosophy. Explaining his views on Philosophy, Science and Values the author again upholds Dr. Ranade's views as he states:' ...we find the great philosopher -mystic Prof. Ranade defining philosophy as a justification of spiritual life. Spiritual life is the pursuit of the highest value viz., God-realization by means of life-long, one-pointed and unswerving devotion to God(Bhakti)... in the process of realization the devotee first touches God (Brahmasamsparsa), then he is identified with God and experiences the highest bliss, and at the point of culmination the state of the enjoyment of ecstatic bliss is identified with God.

Finally concluding his views the author declares emphatically,' Science, Philosophy and Values together epitomize everything that is of worth in the life of man.'

Thus the entire book probes into a scholarly discussion and analysis of Mysticism and Contemporary Philosophy. Being a research work on the subject the language is erudite, emphatic, assertive, argumentative and though-provoking.

Indeed it is a book worth reading for scholars, researchers and wisdom- hunters in general.

- Editor-in-Chief



4	Prof.R.D.Ranade As a Mystic	Mrs.Padma Kulkarni	1986	Shri Gurudev Ranade Samadhi Trust, Nimbal R.S.-586211 Tal. Indi, Dist. Bijapur, Karnataka	22/-
5	Srimad Bhagavata Bodhamrtam Selections with Sub-titles by Gurudev Dr.R.D.Ranade.	Saudamini Bahulikar Deshmukh	2003	Mrs. Nandini Sathaye and Mrs.Jyoti Chitale 8700, Braeburn Dr.Annandale, VA 22003, U.S.A.	450/-

Books Written by Gurudev (Marathi)

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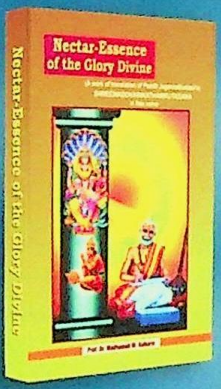

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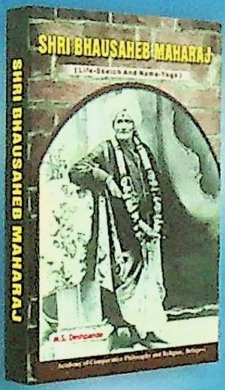

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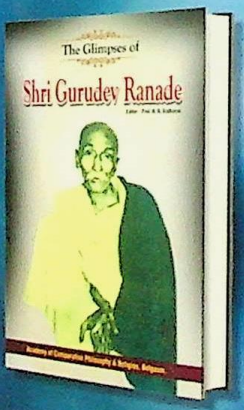

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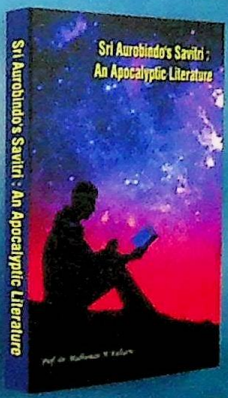

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